1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

This hacking and bending and slashing of the surrounding vegetation becomes unconscious, and natives usually continue the practise unthinkingly even when travelling on a well marked trail. If another man later follows a trail thus blazed, he cuts and slashes as he goes along, thus opening the pathway, and is followed by others doing the same until a trail which has come into general use, such as that from Towakaima to Kurewa, is a well worn footway averaging about two feet in width through the undergrowth. 487

A number of signs are used to inform members of the party following at a distance of the movements of the advance section. Thus, when a branching of the trails is met, the leader cuts a fresh sapling so that it falls across the branch of the path which he is not taking. The followers then know that they are to take the open path. Another method is to set up a cross or a pointer which is made of an upright stick set in the ground at the meeting of two paths. The upper part of the stick is split, and into the fork is set a transverse splinter pointing in the direction which is to be followed. In addition, followers look for freshly broken saplings and freshly slashed tree trunks along the path. When approaching a settlement, strangers always stop at the edge of the house clearing and strike loudly with their cutlasses on the base of a mora tree. The mora has a trunk which gives forth a resounding boom when struck, and thus announces the advent of strangers to the residents. The visitors wait until some person in authority has bid them enter. On coming into a strange settlement it is bad form to look about until one has been properly welcomed by the host. The eyes are kept on the ground until one has had a drink of cassiri and a smoke. When leaving, it is bad luck to look back or to return for something forgotten. 576

The Caribs wear no foot covering, a usage which enables them to maintain a footing in places where it is often difficult for a shod traveller to keep his balance. In the deep forest the trails are usually wet, due to the frequent rains and lack of sunlight amid the foliage. The surface underfoot is covered with slime and soaked leaves, the bushes and trees which hang over the trail continually drip moisture, slippery roots of trees twine across the trail, and logs and fallen limbs must be continually climbed over or crawled under. Advantage is taken of all fallen logs which lie in the direc- 481

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

527 The guests, attired in their best ornaments, face paint, and raiment, usually arrive shortly after dawn of the first day of the spree. Before it is light someone has started beating rhythms on the sambura, or drum, and playing tunes on a fiddle. During the morning the men and boys gather in one end of the house telling stories and amusing each other with conversation while they drink. They lie about in hammocks smoking, eating, talking, and playing with such musical instruments as may be present (Plate 23, *a* and *b*). In the afternoon the dance usually begins and lasts until late in the evening. The dancing takes place in the house or in an open space outside the house.

527 The general rules of etiquette at a drinking spree are as follows.
576 The aged people stay by themselves, it being beneath their dignity and capacity to indulge fully in the sport of the young. Women do not drink with men. The lady of the house, most often the wife of the house owner, serves the drink to the guests in person. Usually a large calabash, holding two or three quarts and hemispherical in shape, is filled from the kanu. In it are floating several small calabashes. The hostess fills one of these smaller calabashes and hands it to each guest. Specially honored guests are presented with the large calabash full of drink at each serving. One must always take the first drink from the calabash which is served to him, but if he does not desire the full contents, it is polite to pass it to someone else who will drink all but a small residue, which the [832] original recipient must finish. Sharing one's drink with a woman is a way of showing that one regards her as attractive. It is impolite for anyone but the original recipient of the calabash to return it to the hostess, and he must return it empty.

534 No particular name is applied to the dance which accompanies a spree. (Wano, to dance.) Music is usually supplied by two men who beat samburas, or wooden drums with double heads of akuri skin, (Plates 23, *a*, and 24, *a*) and one or more men with fiddles. The latter may be of European design, bought from a shop, or may be made from bamboo stems or congo pumps. Both types [967] are strung with three cotton threads and played with a yarriyarri bow strung with kraua twine. Anyone of the male sex can play the drum or fiddle, although most settlements have certain
535 individuals who are especially proficient. Usually an old woman
527 and several little girls begin the dancing, which is always in line